History and Us

By Shomit Sirohi

For in fact true readers of fiction. The novel is written as a Bildung which then spans a long history. It also goes into science fiction and realism in Tolstoy and is short for that reason. It is then in fact 100 pages long and is just the process of history being made evident. It is also then Arturo walking into the novel's ending. It is simple this fiction, but is also complex. It is meant to be read in the following sequence.

First the version published in this simple format of a simple long story.

Second this version being read with journalism and all these surrealist techniques in the publication of previous novels.

Third and finally, the game that Arturo calls it. A number of stories on the Greeks and Paul in fact given in a complex title – the whole map, read then into Italy, or Spain or even India.

It means the map is then complex and reads a story in the sense then of adding to this third point, the way it reads like what Paul calls a pure image fiction. Just the images becoming complex montages which then read one sentence with then another sentence and produces a conjunction and this conjunction reads as –

Paul in Greece.

Ilaan in Thailand.

Women in American New York ways.

Now conjunction reads this as the long history of the Bible, and Ilaan walking into a café and smoking there and covering his attributes of in fact finally booking a ship ferry to in fact Phi Phi Islands where the women are all waiting for him and taken then to

Envelope.

A small side of the beach and its process of written talking in dialogues. On in fact then their lives and love affair.

Sub point – All of this is how in fact the complex order of developing a process is then in one a conjunction and such complex mathematical techniques of finally classes and sub-classes of finally history being read.

Order of sub-classes of Thailand –

Subjective conjunction – how in Thailand at a point in that hotel we just saw Ilaan entering, there was also in another side of it, a French person in a cheap organic leaved corner café and he was in fact meeting Ilaan who went into the motel room and swimming pool.

All of this is called – pure image by Paul. But it means in fact, with this trailer ending the introduction – the movement of in fact bodies in Alpha. It means in fact that classes, and all that is in fact a logic of complex orders which is read as developing a process. With this ends the mystery of what is called developing a process.

I. Chapter I – Greece, 40 AD, A Day in Greece, Crime in 1812, March and a Long 20th Century, 1912, April 1929, Mayfair Arrests and Today, November, 2021

Sub- point – Audio-Vision - (A Number of Commodities, A Number of Novels) Highly Abstract – Highly Spanish Concrete, Figuratives in French Renditions of Den and Margins of Den.

Sub-Point Two - Concrete Bildungsroman.

Surrealist maximal techniques – TV, Cinema and Radio

II. Chapter II - Espionage in 1921

III. Chapter III - Company Living

IV. Chapter IV – Art Revalers

V. Chapter V - Marat in a Segovian Beach

VI. Chapter VI – The Women meet Ilaan, 1921

I. Chapter I – A Set of Days Across History

And so in fact we find ourselves in the process of working out the Greece cathedrals and Paul is enjoying a call as it were, but in the old sense of letterly communication which then becomes a fitting justice to the meaning of history.

Greek women, black and white afterall, were then in fact working on the field and finally became happy to approach the gates of large cathedrals.

In a second episode the Greek women were all marching to protests and discussing in simplicity how to avoid protests and walk in smaller olive groves and drink wine.

Paul was of course walking in historical formats in Jordan and reached the coast and took a boat and crossed the Mediterranean and reached in fact Greece and with the people was walking down the staircase when in fact in a small riot going off in Crete where he found himself the process of debating and talking and so many people collecting led to in fact the process of sitting and following the councils and discussing with the monks and such priests of Greece, what then was Paul’s simple point. Dismiss them.

In the third episode in fact the women meet Paul and talk about the future and the present and in a set of events look to the sea. The sea has in fact all the ships collecting and going towards the Iberian Peninsula and this then is also for the Aegean and Arab continent and all of this then is how they are at a peak and in a mountain covering the old figures of Parthenon.
As such there is a twist in the tale and that is how the people gather into a large Matera and in fact Paul then is sitting in his side of the table in a small council and discussing with the travellers how in fact they are being attacked for attacking the merchants with their declarations.

All of this leads to Of Gods and Men, how in fact Paul is walking up and down in the hills and covering small groups of people who then sit in their historical ways and uprisings are fought and all this was drama. Something like simplicities mattered, how in fact the people were all working in fields and working in old factories and even communicating in

philosophy across the world and feeling that the factories were companies and all that which then is how in fact the Achilles phalanx forms and attacks the group of Aegean traders and start a war.

Paul is of Damascus and the Greek women with the Buddhist council visiting finally in 40 AD, all of this on one day how in fact so many ships are crossed over what it meant was the past and how in fact one was in one day covered doing all of this as well in some sense.

In one day and so many days it meant there was so much happening. It was such crowds of seafarers from Ottoman origins of the Timurids also complaining of war.

All of this is one long episode then on One day, in the process of 40 AD where in fact in long Greek councils and in Cathedrals of the Church, Paul was with the women, the women were among themselves and all chirping when in fact small notes were made and passed, how all of this then was in fact Nevras and Christ who seemed to be walking around in a coast.

All of this then was how the whole of Greece organised a large generalized rebellion. Which Paul was walking across the hills and met Nagarjuna and asked him what he felt. Just the movement of the days and such long communications in philosophy. I mean it is just this movement of things.

Buddha then appears and thanks Paul. Paul smiled and then in fact arrested a man by his arm and said “Of Damascus.”

“I mean to talk a lot” Paul said.

II. The Day of Iliad

In some sense then the process was clear. Paul of then Damascus was the first to get off the whole talking and stuff. And he meant it is all too many people fighting. He also meant in a joke he covered meticulously what the process of companies are like here all the time talking into the future he meant, like a story of wealthy lives and poor lives and where does it connect like history and what does it do. I am this materialist he meant, to see it all as trade – one section, capital and then government – another section and finally land and people. What I call Lange.

I mean then in fact as people all riot and uprise in fact. Paul walks to the pure center of the Agora. He declares his teaching to a few people there in pristine images.

Aleatory.
Nagarjuna of course is walking in the pure sunny taverns and crosses of roads and with Buddha and others of course and working on wine drinking cheap free stores. He is then having some fish.

All of them then collect with the fishermen and it becomes the night. The night found the women all in their room collecting their material for sexual talking and walking to the sea. They were there for a long hour or two, Hippias, and Hipatia and Illena and Scara.

At the waters they talked and met in fact no-one. There there were some discussions on jokes and such things.

III. A Whole Map and Complex Roads, Taverns, Small Olive Groves and even Water Sheds and Such in fact Highly Woven Messianic Tel Aviv Stairs. And Such Company Working Buildings and so Materialism.

In fact then the process met Paul walking through the Olive groves and streets and met so many street people and talked to them about a pound of beef steak and he ate it. He was then poor and rich at once. He even walked across a number of people running to the Senate. Paul was of course walking into small Greek creeks and walking into the sea again. He then cut across and sat in a cathedral and ate his lunch.

So many turns into the woven roads. Such small inns and cafes and such small developments of spirals of staircases. In fact Nagarjuna and Buddha and Zuhang and Mari were then in fact meeting the people of the Mountain Illiad. They all sat and had a long council in a Goan beach house for themselves.

Total history commences. One small road in the distance was where the morning habits of cooking and threshing and buying cheap Thessaly mixed in small bands of cheap buying becoming expensive by law regulating policemen. All of this was Thessaly groves and the merchant was in fact in his house of Franciscan make walking towards the olive dish section of his house and smoking and covering the strength of vision. Nagarjuna entered and bought in fact a map and wealthy planned novels. Hippias and the women were crossing the complex roads and found Jerusalem people in small hostels and talked to them about class.

All of this was a number of hilly trecks to in fact the hilly countryside people all working on wine and wine making. A number of hills and joined to it a number of complex houses and with it the interior of in fact painters working on painting and holding debates with Aeschylus and

Orestes. Such dramatic movements of then Paul working in the rain section of a small water yard.

IV. In Organised Movements of Christ, Nevras and the Happiness of how the Image is the Pure Image Only

In fact then the movement of bodies was then running towards the hustling bodies of workers. All of them running towards each other. Collecting. In fact then Paul spoke to the women and even Nagarjuna spoke to all. There were then in fact resolutions of the conflict of people calling for a large mass. In fact then they worked on a long piece of mapping. So many roads, and such complex winding streets. The wind.

The bend and hills.

The Nevras and hills and small olive groves. All of this in housing lanes and housing washers.

So many miles and miles of people and their collective labour.

The bend and the women’s working hall of theatre section.

Large cathedrals and small gates. And small rooms and councils we began with. All of this is literature. To be materialist. In Anglo-Saxon jokes all day.

Section II -

I. Across Aleatori History

Greek women, black and white, were in reverie on the question then of how a protest and square of agitation can and were then in fact working on the field and finally became happy to approach the gates of a phalanx finally entering like Valkyrie.

In a second episode the Greek women were all discussing in simplicity how to avoid protests and walk in smaller olive groves and drink wine which then shifts the cinematic scene to as they say, a long walk into a long staircase of bookish scribes who then work on material for the person of Paul it began to announce. And so in fact we find ourselves in the process of working out the Greece cathedrals and Paul is enjoying a call as it were, but in the old sense of letterly communication which then announces the Paulinian way of basic talking as he found the Greeks and said to them “Where can I find Nagarjuna, help me out then Savvy.” And so he was led to the pronounced large materialist Church which was a cathedral of course where Nagarjuna and others were in fact also walking in. This Church then was in the larger hills and was on one side

of it like a lodged building in the lodged hills. With boardings and lodgings being loved by all.

Paul was of course walking in historical formats in Jordan he shifted to and reached there in fact after Greece and with the people was walking down the staircase when in fact in a small riot going off in Damascus as Paul then worked on his economic clothing as he called it. His Mohammad appearance as he joked to all who were in fact now in India or even in Thebes.

In fact then the process of Greek talking of in fact Grigorious went down to in fact the fundamental lesson of Plato performing in the Athenian body of sea merchant houses, that in fact there is also something virtual about history. That we can see through the Ages.

Paul then pronounced a whole description of his history and the future and walked into the Christian Church in Damascus and hailed the people for his dishes and drinks and even dined for a long while talking to the Buddhists and spoke in a long reverie on in fact how connected we are in this materialist way to the debates then of all governments of the world and how in fact we are even in fact known to all.

Paul was then with the women in Greece after a few weeks and made it there for a bit of a shift now in the novel to Delicate Sound of 1971.

II. The Day in Algeria and the Night in Thailand, Phi Phi Islands in Fact

In some sense then the process was clear. Like a story of wealthy lives and poor lives and where does it connect like history and what does it do. I am this foundational he meant, to see it all as trade and people he meant like as if it was Lean who spoke on the phone to Jean about in fact the meaning of trade histories to Algeria. I meant in fact that this process and I mean then in fact as people all of belong to a black history of the Agora. He declares his teaching to a few people there in pristine images. That paintings and such things in a small corner of Algeria was then in fact how I began this long car ride off complex routes to meet Ilaan. Ilaan of course was with women, his lovers, Ilaa and Natalia and Scarlett and even Zera and such people eating his dish and walking around in his trousers and long shirt and smoking and drinking again in the hills of Algiers where he is always found to meet in fact what is Mesrana and Jorge Luis Borges.

Aleatory. Arturo is of course is walking in the pure sunny taverns and crosses of roads and others of course and working on wine drinking cheap free stores. He is then having some fish. All of them then collect with the fishermen and buy some sandals and cheap Thai looking

clothing as they are now by a flight landed up in Thailand and it becomes the night. The night found the women all in their room collecting their material for sexual talking and walking to the sea. They were there for a long hour or two. Dancing in Buddhist steps and stepping culture as he calls it.

III. Spanish Histories of Arturo and Jorge and Ilaan

In fact then a Spanish history to the room. Such mornings which were French and such evenings which were finally images of a concrete small room and small buildings near by and small writers walking downstairs somewhere in Italy with the people all working on their paintings and financial capitalist Italian curation going on in a next room. All of this then with long writings being mailed to the capitalist. And people on computers and writing in squares and the Vatican near by. All of this circular stuff then being the Cathedra.

Part II –

I. The Decline of the Bourgeois Household in Argentine Pampas

In fact then the process of reading and writing on the news and television news in fact becomes the process of following business ethics of the parents in Pampa dos.

The people are walking, all the poor Gauchos from work. A lot of people are labouring and the women are now getting ready to travel then to India and meet Ilaan.

A number of such stories all sequenced in a long edited novel of in fact long histories from Greece to today.

I mean only that this process is as Plato would argue – Alpha. The movement of bodies. And the grace of spears and such movements we call in a balletic dance, Ilaan announces, Logic.

II. Paris and then Wherever

I was in fact listening to music and singing and this was Christian. I also meant a lot of things were to be said and a lot of things were to be figured out. In a strong resonance to a Averroes image in a painting, perhaps this Gypsy evening was then all about the opposite, a type of poem I wish was painted.

I mean that in fact such works are planned.

III. I, Then Fade

I mean it is all of this now. Which is all about in fact the poetry of the evening, in Paris. I was also in fact in some part of Algiers. I was in Algeria as always and the process was also Iran and Tehran perhaps. I was always in fact travelling I was by the ship.

IV. Pin-Hole Imagery the rest of it, cut and edited, not my writing

Lorca, Lautremaunt and Rayuelismo - Inordinal

To edit this type of film, just run edit films in a text and then run a long footage image and make it edited in that black film way and it edits. Learn editing on Nadja this work I saw, do a lot of editing on it, like a long film edited on it is also good. Load a film on it and all

I. I was a Poet

In fact I was a poet, who spent his life, reading literature. I was a pianist, in years after training in philosophy. I even believed in poetry, it is mathematical. I mean in Spanish, and French that I also learnt, Ilaan this is, he was just the man a lot of women felt. Many many things to shift this passage from a previous work to a edited, no copy-edited poverty I lived. I lied I did copy-editing. I only proof read. I was then in fact aware of symbols in it. It is like this shifted to and aligned to something else. Now I am aligning it to a formal change. I mean it is shifting the work now. I was that poor and that well read. I was reading a lot of Jean.

A poet meets Lorca - who is destined to meet him. That is Je’va. A simple poem which is complex which means many people are finding their office, job or even money and are all around, and even that it is like a economic company which is working at their choice of work - all of that is the French, busy proving a whole shift in the process of writing. I am supposed to jot a lot and jive a lot. I am then in fact in this sense re-working the edit and working on sculpture now in my rich house. Can anyone remember this process. I am still working on the process of writing scripture. I was then in fact fading in the night and evening joined. I was that stillness to the pin-hole imagery.

A. Index of Spanish Poetry and French Poetry

I, I was just in fact this long history in the 18th and 19th century of in fact Pascal and Racine writing French poetry. But how can one remember all this as an index. It is all some type of pin-hole imagery. I mean to then plot it like cinema. Just a person and his walks and all this divined as the Bible. Daily prayer and such bread and such wisdom comes from Pascal and Racine as they fade. I mean jive and dance about in a prayer I call this index of daily poetry.

II. Borges teaches Poetry

At first it is a story which is personal, about Lorca and his lover, but also Lautremaunt, the French woman needs more money, a capitalist amount in fact and then comes the process of Ilaan - who is busy working on this process. As Belano is then teaching he means Spanish and French where in the language there is infinity, you get that - infinity exists - they mean in a manner of speaking, it can be cheap stuff infinity - in a poem infinity is just in fact personal.

II. Index Again

I mean then in fact index the damn thing. It is like a long index of then history and years of catching Pascal working on paper and writing some Calculus and in fact what he called architecture and planning and was then in fact music added. Some divining.

IV. A Process therefore is Infinite, what does it mean to live?

So in fact Ilaan proves that we are traversed by infinity, all that matters then is my company, just that side - our process.

Part II Rayuelismo

I. In fact then she lives at my house, and opposite

We are swinging at times, swimming at times, and even dancing in quarters format which means a certain cannabis formalism.

II. Speaking to Her on the Phone

On in fact insistence, she calls. And we spoke a whole lot of us, a lot. We mean this as poetry - that can you imagine, that in the whole world, there was just us, talking with Jewish people and philosophers - only we matter

to each other, that we meant was the whole process being depicted again and again in all the ways which was so poetic finally. We have been through the worst. Why, I am currently going delusional. When everything was infinity. In French then ‘la delusion este le from du un Infiniti que es la process du le humanism que es le forme de un distress en un femme, que es finalmaunte un doctoral crises que es resolver a la science du poesia solo, y perhaps le psychoanalysis. Tu le vide este un professor que set le forme du le vi en distress que es infini en theologie, le forme de Infiniti en le distress. Entendu?”

III. Rayuelismo

Ilaan talks to Belano - is it then just rayuelismo the thing about it. Belano argues in fact yes, in fact yes. That at one point in Section I and Part I there was a discussion on pianos and poetry as infinite, and then in Part II there was a phone call, and then in fact here in this section again, there is a repetition called the simple moves - un, dos, tres. In fact tres, Belano argues. That the first step is moving forward to the game which is running, in Jewish games, and then in Rayuelismo cycling which then comes back home and in the middle talks about it the same way. Which all means at another point, I was in fact busy reading about it. Yes - it proves, un, dos y tres as not any three steps which is poetic - but majorly three steps in a game called Hopscotch, or perhaps in a game called De-la- which mean first two steps and then a third across - which means long steps - long period between your house the hospital, its diagnosis and simply following then a detour to literature as the truth which then can be anything.

A. Steps in the Small Notebook of a Construction

I mean this is then the world of affairs. I was busy constructing it is true a geometric paper. I mean see geometry being so basic and then cross it and hop off. I mean angle this as a film written on paper. I mean also just listen to music and watch the film. When it fades and jokes I mean get it as humour. I mean such stuff is also called me. I am funny and I do it that way. Get it as me. A dense note on the Prophet.

Part IV - a Construction in Organic Spanish Cathedral

I. Claire, a Meditation on Spandrels of Architecture - Convolute I

Just a meditation on the nature of things, being in fact a simple infinite process. Just that work on the spandrels of sitting and writing, even finally having a sexual conversation.

II. Arches, - the meditation of Hallene

In fact the process also has an open arch, of in fact women which are sexually dancing, towards Ilaan - the development of Je’va.

III. Organic Natural Colours of A Building - the Meditation of Ilaan with the Convolute II

In fact then there is also the organic spiritual activity, of the bed cover, and sex process which then is the basis of the discovery, sleep, and its simple journey towards the bed cover and sex dialectic which is then in a Rayuela the process of one act. It means here we act.

IV. All the developments of the History of the Meditation process by Natalia - Convoluted Process III with Arches I

And so in fact Natalia goes to the free process of the Arches as in fact the process of a photographer named Ilaan who takes photographs of them in this style he calls - Le Miserable. But is also Spanish entirely in the sense of experimentalism at its highest - like judging the cloth to be a miracle of cinema.

That natural lighting goes with the process of in fact cinema.

Part V - About Marat

I. Marat in the House

Ilaan then acts out Marat. I mean it is just symphony to see him now walking up and down in the rain and pick up newspapers and walk back home and do Hegel. I mean it is all Hegel these days. I also mean jive. I mean see it do fine art that jive and prepare a long book. It is like reading to listen to the poet Ilaan. How can we then figure out an image of art is scientific. I mean such things.

On a winter's evening of the year 1820, Pascal and Racine

personages^ both learned, both working out plans daily, both reformers, as they were seated in a student's room in Paris, and disagreeing on the theatrical notation number 90 and working on their own lodging rights for in fact working out what I call lyricism.

' S. Cyraiu

Discussing the state of the Church. The one, tall, stern,

pale, harsh, commanding, looked every inch an ascetic ;

the other, words, eyes, manner impregnated with love,

the true missionary to a miserable people. The name

of the former was Jean du Verger de Hauranne, Abbat

of S. Cyran ; that of the latter, Vincent de Paul : the

one the great saint, the other, according to the process then of developing a process with this edited section in grey which means now in grey and whitish building and wrought iron sections of in fact Delhi and in fact some room in a white building we were calling Nietzsche’s house in fact.

montane teaching, the great heresiarch, of the seven-

teenth century.

2. Who were these two men, and what their past

life? Let us begin with the saint. A priest, yets. Vincent

directing the holiest bishops of his time ; a roturier^

yet the companion of nobility ; a saint, yet the fa-

vourite of a corrupt court ; a Catholic, yet beloved by

heretics ; how did he acquire his name and his in-

fluence in the Church ? He had been a slave in Mo-

rocco, and there his heart was touched with that love

which became the guiding principle of his Ufe. Hence

that most blessed institution, the Sisters of Charity.

Hence, when the armies of this world swept and re-
swept over miserable Lorraine, — ^when fields lay fallow
for years, — when wolves boldly entered villages and

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towns, — when the hearths of cottages and mansions
were alike tireless during the winter, — when mice,
rats, and adders were publicly sold, and bought at
enormous prices, — when the starvation in the villages
was so fearful^ that men shut their eyes as they
passed, — when, to use the words of an eye-witness,
the peasants that wandered about were like '' skeletons
covered with tanned sheep's-leather," — when high-
born ladies sold their honour to the brutal soldiers of
Germany or France, that their children might not
Hisiabous die before their eyes, — then this true servant of God
Slino. poured his army of missionaries over the devoted
country. They, taking their lives in their hands, and in fact let it run like a cinema those, marauders, wild beasts, went
out into the highways and hedges. Alms were abso-
lutely rained in upon them from Paris. Death thinned
their ranks ; but Vincent, like a determined general,
maintained his post, and poured in fresh soldiers to
supply the place of the fallen. They took the in&nt
from the breast of the dead mother ; they set free the
ecclesiastic from drawing the plough like a beast;
they rescued women from perilling their salvation for
a piece of bread ; they lived the lives of angels ; and

" they died," says a contemporary, " as I pray and beseech Grod that I may die." The expenses of this holy war were reckoned at £400,000. The same charity planted missionaries in Harris and Lewis, in Benbecula and the Uists, in islands that since the Reformation had never seen a minister of any sect ; consoled the Roman Catholics of Ireland under the savage persecution of Cromwell ; entered the dark and fetid holds of the galleys, and turned many a prisoner from darkness to light ; solaced the captives of Algiers and Tunis ; ransomed them for their re--tum, or fortified them for their martyrdom. Thence,

too, foundlings, rescued from the horrors of the Rue S. LandHy became the special charge of the Ladies of The Ladies Charity ; thence, when the funds of the new institu- ^ ^ ^' tion were totally inadequate to the work in hand, Vincent called together its supporters, and " I appeal to you/' said he, " no longer as their mothers, but as their judges : pronounce, if you will, the sentence of their death: I proceed to take your votes." Neck-laces, bracelets, jewels, rings, caskets then, — broad lands and fair houses afterwards, — were poured in to the succour of the helpless children ; and to that de-cision, and to that priest, a million of infants owe their lives annually in all parts of the world. Such was the great saint of the seventeenth century.

8. We now come to him whom Ul tramontanes call s.Cyran;

its great heresiarch — the Abbe de S.Cyran. His for- ghip wHh
tunes are so interwoven with those of his ally, Come- J»"«»»^
lius Jansen, Bishop of Ypres, that we must pursue
them together. Jansen, bom in 1585, near Leerdam,
in Holland, was educated first at Utrecht, and then at
Louvain, where he formed an acquaintance with Jean
du Verger, with whom he visited Paris, and afterwards
Bayonne, the native place of his friend. Hence he
returned to Louvain, was made Principal of the Col-
lege of S. Pulcheria, Professor of Holy Scripture, and
finally Bishop of Ypres. This see he only held six
months, being carried off by the plague in 1636.
Hauranne became Vicar-General of Poictiers, and ob-
tained the abbey of S. Cyran, by the name of which
he is generally known. Here he formed the acquaint-
ance of Robert Arnauld d'Andilly, with whose family and the
he removed to Paris, and became intimate with their J^dil
connexions. The elder Arnauld was manager of the
estates of the Abbey of Port Royal, and by his means
De Hauranne was there introduced, and acquired

great influence. Agnes and Angelica, in particular,
the daughters of Arnauld, received his instructions
with avidity, and venerated him as a saint. Accused
of false doctrine, he was imprisoned in the Chateau de
Vincennes, and after seven years' confinement, was re-
leased only to die, in 1643.

4. But it was Vincent de Paul who consoled De

Hauranne in his long imprisonment ; who was constantly subjected to interrogatories intended to draw from him some censure of the prisoner's doctrines ; and who, when the corpse was lying in the Church of S. Jacques de Hautpas, was the first to sprinkle it HU death with holy Water. And the literary organ of that day, reputation, the Oazettc de France, tells us that the dying man " received the viaticum with a piety worthy of his eminent virtue : the prelates who are at present in town, wishing to give a public testimony of their esteem for so great a personage, recognised by all as one of the most learned men of the present day, attended his funeral ; the Bishop of Amiens performing the service, and the Archbishop of Bordeaux, and the Bishops of Valence, Chalcedon, Aire, and the coadjutor of Montauban, assisting at the ceremony." On a winter's evening of the year 1630, two8.Vinc8nt personages^ both learned, both zealous, both reformers, ^athi' were seated in a student's room in Paris, and dis- a^5^^

cussing the state of the Church. The one, tall, stern, pale, harsh, commanding, looked every inch an ascetic ; the other, words, eyes, manner impregnated with love, the true missionary to a miserable people. The name of the former was Jean du Verger de Hauranne, Abbat of S. Cyran ; that of the latter, Vincent de Paul : the one the great saint, the other, according to Ultramontane teaching, the great heresiarch, of the seventeenth century.

2. Who were these two men, and what their past

life? Let us begin with the saint. A priest, yets. Vincent directing the holiest bishops of his time ; a roturier^ yet the companion of nobility ; a saint, yet the favourite of a corrupt court ; a Catholic, yet beloved by heretics ; how did he acquire his name and his influence in the Church ? He had been a slave in Morocco, and there his heart was touched with that love which became the guiding principle of his Ufe. Hence that most blessed institution, the Sisters of Charity. Hence, when the armies of this world swept and reswept over miserable Lorraine, — ^when fields lay fallow for years, — when wolves boldly entered villages and

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4 INTEODUCnON.

towns, — when the hearths of cottages and mansions were alike tireless during the winter, — when mice, rats, and adders were publicly sold, and bought at enormous prices, — when the starvation in the villages was so fearful^ that men shut their eyes as they passed, — when, to use the words of an eye-witness, the peasants that wandered about were like '' skeletons covered with tanned sheep's-leather," — when high-born ladies sold their honour to the brutal soldiers of Germany or France, that their children might not Hisiabous die before their eyes, — then this true servant of God Slino. poured his army of missionaries over the devoted

country. They, taking their lives in their hands, in perils from pestilence, marauders, wild beasts, went out into the highways and hedges. Alms were absolutely rained in upon them from Paris. Death thinned their ranks ; but Vincent, like a determined general, maintained his post, and poured in fresh soldiers to supply the place of the fallen. They took the in&nt from the breast of the dead mother ; they set free the ecclesiastic from drawing the plough like a beast; they rescued women from perilling their salvation for a piece of bread ; they lived the lives of angels ; and " they died," says a contemporary, " as I pray and beseech Grod that I may die." The expenses of this holy war were reckoned at £400,000. The same charity planted missionaries in Harris and Lewis, in Benbecula and the Uists, in islands that since the Reformation had never seen a minister of any sect ; consoled the Roman Catholics of Ireland under the savage persecution of Cromwell ; entered the dark and fetid holds of the galleys, and turned many a prisoner from darkness to light ; solaced the captives of Algiers and Tunis ; ransomed them for their re-
-tum, or fortified them for their martyrdom. Thence,

too, foundlings, rescued from the horrors of the Rue S. LandHy became the special charge of the Ladies of The Ladies Charity ; thence, when the funds of the new institu- ^ ^ ^' tion were totally inadequate to the work in hand, Vincent called together its supporters, and " I appeal

to you/' said he, " no longer as their mothers, but as their judges : pronounce, if you will, the sentence of their death: I proceed to take your votes." Necklaces, bracelets, jewels, rings, caskets then, — broad lands and fair houses afterwards, — were poured in to the succour of the helpless children ; and to that decision, and to that priest, a million of infants owe their lives annually in all parts of the world. Such was the great saint of the seventeenth century.

8. We now come to him whom Ul tramontanes call s.Cyran; its great heresiarch — the Abbe de S.Cyran. His for- ghip wHh tunes are so interwoven with those of his ally, Come- J»"«»»^ lius Jansen, Bishop of Ypres, that we must pursue them together. Jansen, bom in 1585, near Leerdam, in Holland, was educated first at Utrecht, and then at Louvain, where he formed an acquaintance with Jean du Verger, with whom he visited Paris, and afterwards Bayonne, the native place of his friend. Hence he returned to Louvain, was made Principal of the College of S. Pulcheria, Professor of Holy Scripture, and finally Bishop of Ypres. This see he only held six months, being carried off by the plague in 1636. Hauranne became Vicar-General of Poictiers, and obtained the abbey of S. Cyran, by the name of which he is generally known. Here he formed the acquaintance of Robert Arnauld d'Andilly, with whose family and the he removed to Paris, and became intimate with their J^dil connexions. The elder Arnauld was manager of the estates of the Abbey of Port Royal, and by his means De Hauranne was there introduced, and acquired

great influence. Agnes and Angelica, in particular, the daughters of Arnauld, received his instructions with avidity, and venerated him as a saint. Accused of false doctrine, he was imprisoned in the Chateau de Vincennes, and after seven years' confinement, was released only to die, in 1643.

4. But it was Vincent de Paul who consoled De Hauranne in his long imprisonment ; who was constantly subjected to interrogatories intended to draw from him some censure of the prisoner's doctrines ; and who, when the corpse was lying in the Church of S. Jacques de Hautpas, was the first to sprinkle it HU death with holy Water. And the literary organ of that day, reputation, the Oazettc de France, tells us that the dying man " received the viaticum with a piety worthy of his eminent virtue : the prelates who are at present in town, wishing to give a public testimony of their esteem for so great a personage, recognised by all as one of the most learned men of the present day, attended his funeral ; the Bishop of Amiens performing the service, and the Archbishop of Bordeaux, and the Bishops of Valence, Chalcedon, Aire, and the coadjutor of Montauban, assisting at the ceremony."

5. It was Jansenius and S. Cyran who had early agreed to dedicate their talents to the exposure and overthrow of the entire system of the Jesuits as regarded the Doctrine of Grace on the one hand, and

the Discipline of the Church on the other. The question of Discipline was undertaken by S. Cyran, and treated at full length in his celebrated work called The PHnu Petrus Auvelius. The immediate occasion of its composition was as follows. Urban VIII. had, in the year 1625, sent into England Dr. Smith, with the title of Archbishop of Chalcedon, and with jurisdiction overall English Roman Catholics. The Jesuits attacked the

Bishop in every possible way ; one of their number, named Floyd, published a work which was completely subversive of all episcopal rights whatever, and which was denounced by the Roman clergy in England, and by the University of Douay. The question was warmly agitated in France ; and it was then that the Ongin of Petrus Aurelius appeared, and immediately became the * • '^**' • grand object of attack to the whole Company. They were compelled, however, to disavow Floyd's book ; while S. Cyran's work, which acquired a continually, increasing reputation, was formally approved by the assembly of the French clergy in 1642, ordered to be printed in a handsome manner at their expense, and Printed at to be presented to every Bishop and Chapter through- ©f the^^ out the kingdom. One may still see in the cathedral p^^l^^ libraries of France those three huge folios, bound, ac- <'^«'^- cording to the Assembly's order, in tooled calf; and probably eliciting from the ecclesiastical librarian the simple remark, Mais c^est tout-a^fait Janseniste, Thus was S. Cyran's part of the compact performed ;

and it will be observed that the name Aurelius is also that of the great Bishop of Hippo, whose sworn disciples both the friends were. But the work of Jansenius, if not more learned than that of his co-adjutor, became far more celebrated ; and produced an effect on the whole history of the Western Church for the succeeding 150 years which probably no other volume ever occasioned. I allude, of course, to his Augustinus; in which he endeavoured to restore the theology of the seventeenth century to the doctrine of the saint who has always been regarded as the Doctor of Grace, — Augustine. Before speaking further of this work itself, it will be necessary to give a brief sketch of the then state of the controversy.

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